scorn pointed at him; how the favours which he conferred were met by no corresponding gratitude; how an apostle betrayed him, and the rulers of the nation condemned him, and the people demanded his crucifixion, and reviled him in the midst of his dying agonies; how the Father himself forsook him;—and when we remember this, we feel that there is no sorrow of ours which he will not commiserate. The friendless rejoice, for they have a friend in him ; the helpless take courage, for their help is in him; the forsaken lift up their head and are comforted, in communion with him who was himself forsaken.

We have in him, the Son of God, and the Son of Man, the image, the only image (every other is idolatry) of God, and the model man, the type to which we are to look in the absence of any such pattern in our own hearts or among our fellow-men.

An example in all things that we should follow his steps, he is especially so, in the spirit of self-sacrifice shewn by him, so unlike the spirit of the world. The great among men have become great by rising from a lower to a higher degree of power and honour; but the greatness of the Son of God consisted chiefly in this, that he made himself "of no reputation." If we would but think it, there may be a greater glory in suffering and sorrow than in prosperity and splendour. There may, for example, be a greater glory in the soldier's death than in his life,—there was a greater glory in Samson's death than in all the achievements of his life. But speak not of the glory of the soldier bleeding in defence of a nation's rights; speak not of the glory of the patriot toiling and suffering for his country's freedom; speak not of the glory of the martyr calm and rejoicing while tied to the burning stake; these have no glory, because of the glory that excelleth, the glory of him who left the bosom of the Father in heaven to suffer upon the earth and die upon the cross.

Such is the provision made negatively in removing obstacles to the flow of the affections, and positively in furnishing a suitable object on which to fix them. Could any other than the God who made man have so suited the remedy to his nature and constitution *?*

IV. THE CHANGE IS ACCOMPLISHED IN THE HEART OF MAN IN COMPLETE ACCORDANCE WITH THE FREEDOM OF THE WILL.

Several interesting adaptations present themselves under this head.